

Guru Nanak (1469-1539 A.D.) was the first Divine Warner of the Unity of Divinity-Tauheed—*Kul hu Allah Wahid—Eka hai Bhahi Eho hai*—He is One, Brother, He is One, who walked on the earth in flesh and blood, in the long span of about eight and a half centuries, after the Prophet of Arabia, Hazrat Mohammad (570-632 A.D.) in the words of Sir Mohammad Iqbal, Islam's Super Sufi Poet and Scholar, Theologian and Faqih :—

*Phir uothi ik sadaa Tauheed ki
Punjab-sey
Hind ko ik Mard-e-Kaamil nay
jaggaeya khawb sey.
(Baang-e-Dara)*

Again arose a proclamation of Tauheed from the land of Five Rivers

A Perfect Man awakened Hindustan from her deep slumber,

And comparing Guru Nanak's spirit—drenched songs—Guru Baani—to Angel Jibrael's lyrical outpourings and Angel Israfil's Trump calls which shall revivify the dead from the graves on the Day of Resurrection, he writes:—

*Woh Naqeeb-e-Zindgi,
shaam-o-sahar gaata gayaa
Koo-b-koo, koocha-b-kaocha,
dar-ba-dar gaata gayaa
Geet sun-ney key leeye,
khalaq-e-Khuda aaney lagee
Gardnnon ko dey key jumbash,
yoon farmaaney lagee
Nama-e-Jibrael, hai,
insaan ka gaana nahin
Soor-e-Israfe el hai,
duneeye ney pahchaana nahin.*

He the Apostle of life, went singing morn and eve From lane to lane, from street to street, From door to door, he went singing; God's people thronged to hear him sing Nodding their heads, they thus uttered: "The songs are Jibrael's lyrics, not some man's sons That is Israfeel's beguile's cry, But the wordlings understood it nought."

And the language of the Holy Qura'n :—

"And we have never sent a messenger save the language of his folk, that he might make his message clear for them. Allah sendeth whom He will astray and guideth whom He will. He is the Mighty, the Wise."

(Qura'n Sura XIV-4).

And Guru Nanak was an undisputed spiritual leader of his time, and that for all times, for both Hindus and Musalmans:—

*Nanak Shah Fafeer
Hindu ka Guru
Musalman ka Pir.*

GURU NANAK

Advocate of Communal Concord

By : Giani BRAHMA SINGH "BRAHMA", Ajmer

Guru Nanak Sultan-ul-Fuqqra Was Guru of Hindus and Pir of Musalmans.

Yet it is very incredible how Swami Dayanand (1824-1883 A.D.), overlooked the above verity before throwing aspersions on Guru Nanak, his *Guru Baani* and Sikhism fully aware of the textual contents of the Qura'n when he could employ seventy his gospel, *Satyarth Prakash* vituperately criticising Hazrat Mohammad and his Islam (surrender) to which seventy crores of humanity, with over forty nations, members of United Nations, how their allegiance, on the surface of our globe.

Not enough, it is equally most amazing and lamentable how Dayanand in full remembrance of Quranic above text and his

solomn conviction (explained later) to write the Truth and Truth only wrote with his own hands in his *Satyarth Prakash* (Hindi) in the month of October, 1882 A.D. sitting in Udeypore, the capital city of the restwhile princely state of the name, exactly one year before he breathed his last in a most painful pathological state on 30th, October, 1883, Deepavli eve, in Ajmer, aware, yet purposefully oblivious of his solomn promise to Sardar Bahadur Bhagat Singh, Executive Engineer, Ajmer, to delete from the second edition unbefitting language used in his *Satyarth Prakash* of meaningless criticism of Guru Nanak for his illiteracy in Sanskrit language and making *Dumbh* and employing disrespectful language for the Vedas which the great Guru and any of his nine successor Gurus never, never, never uttered from their divine lips and enshrined in the pages of the Sikh Scripture—Guru Granth Sahib.

To establish the sanctity and truth (which was otherwise) of the text of the *Satyarth Prakash*, Swami Dayanand writes in the last para of the Preface, concluding :—

"With this settled conviction and a sanguine hope of my labour being successful, I lay my object before the judgement of all goodmen. They may favour it with impartial reading to make my labour useful to them. In the manner, it is the most important duty of mine and of virtuous people to reveal *The Truth and Truth Only*.

Maybe infinite God who is all truth, all intelligent, all happiness and the innermost spirit of all, out of his grace, give success and permanence to this object of mine; *Verum Sat Sapientis* —A work is enough for the wise."

Odeypore

Dayanand Sarasvati
Bbadrapad, Bright Fortnight
1939 A.V.

Yet I am pained to say he made an utter fallacious statement, (as the readers will read further,) and to prove my contention, I produce below the subject of Swamiji's prejudicially meaningless criticism from the pages of Pandit Durga Prasad's Most Faithful English translation, namely? "An English translation

of the *Satyarth Prakash*—III Edition, Published December-1971—Vurat Printing Agency-Delhi-6; page 356 and the original Hindi *Satyarth Prakash* II Edition, Published by Sarvadeshak Arya Pratiaidhi Sabha, Maharashi Dayanand Bhawan-New Delhi-I-Shravan Puriniama, Samat 2026 (1969 A.D. page 351.)

*"Ved parhat Brahman maray
chaaron Ved kahani
Sant (sadh) kee mehma Ved na
jaanay (Sukhmani Pauri 7-
chawk 8)
Nanak Brahmogyan aap Pra-
meshwar (ib-8.6.)"*

It means that Brahma died though versed in Vedas, all the four Vedas are tales. O Nanak: the Veda does not know the greatness of the saints. The knower of Brahma is himself the great God. When the scholars of Vedas no more and dead? Did Nanak and others consider themselves to be immortal."

Earlier on page 55 (Hindi) and page 356 (English) versions of *Satyarth Prakash* Swami "Dayanad ridiculed Guru Nanak having no scholastic knowledge at all because he did not know the Vedas and other scriptures and Sanskrit. Had he known the Sanskrit language, how could he write as the word Nirbhaya as Nirbo?" Guru Nanak professed to be knowing Sanskrit to earn respect and thus did *Dumbh*.

In other words he was a *Dambhi*. Literally—Bhargava Adarah Hindi Shabdkosh Dictionary—means *Pakhandi imposter*, *Dhurat* (profane), *Dambhi* (hypocrite), *Abhimani* (proud),

Ahankari (arrogant), *Kapti* (charlatan) etc,

I take it expedient to leave my discussion on this point of *Dumbh* to some other opportune time and contain my efforts to reveal to my readers the source of irrefutable incorrect verse in Swamiji's gospel which he employed to vituperate the great Guru Nanak and his divine *Gurubaani* despite all his long and wide talk and profession of writing "Truth and Truth only", mentioned earlier.

Though I had read earlier about the use of unbefitting language by Swami Dayanand against Guru Nanak, his divine revelation and the Sikhism, but when I read it to second time in the coulmns of the *Sikh Review*-March 1983—"Hindu Sikh Tension in the Punjab" from the pen of Padam Bhushan late Dr. Ganda Singh the word *Dhurta* and not *Dumbh* as in second edition I set a hunting to trace a copy of the first edition of *Satyarth Prakash*. I wished to verify as to which word of calumny was actual employed by Swamiji.

The first edition of the *Satyarth Prakash* (Hindi) was written by Swamiji while staying in Banaras during summer months after leaving Hardwar fully equipped with Vedic teachings from his Guru Swami Vrajanand Daandi, a blind Sanyasi, a reputed Grammarian. Swami Vrajanand was a Punjabi Saraswat Brahman, son of Pandit Nayandatt of village Gangapur, in the vicinity of Kartarpur town, founded by Guru Arjan (1563-1606 A.D.), the fifth Guru of the Sikh faith and the divine compiler of Guru Granth Sahib, under attack of Swami Dayanand's vilification. Vrajanand while a child lost his eyesight from a near fatal attack of smallpox. Apprehending inability of the poor family with more children to be looked after, he left his house and reached Kankhal-Hardwar, and took discipleship under a learned Sanyasi named Permanand and turned to be a great scholar of Sanskrit and Vedic lore.

With the help of Raja Jai-krishan son of Raja Jwala Prasad the first edition of *Satyarth Prakash* was published in the year 1875 in Banaras' Star Press.

I seriously set abhunting first copy of the *Satyarth Prakash*. I searched in the local (Ajmer) Vedic libraries, I wrote to Banares, Muradabad and Kanpur. I made enquiries with the libraries of three restwhile princely states of Masouda, Udaipur, Jodhpur where Swamiji often stayed as guest of the Hindu Chiefs. But all my earnest labour was of no avail.

As earlier detailed, I also set tracing the source of wrong entry

of verses shown by Swamiji as part of the Sukhmani baani of the Guru Granth Sahib. Fortunately, as Providential help, I came across a copy of "Kabir Bani" a bilingual—Urdu and Hindi, treatise on the life and teachings of Sant Kabir authored by Dr Mulkraj Anand and Sardar Jaffary both writers of the first row, published by Hindustan Book Depot—Bombay, I found the following hymns attributed to be the composition of Bhakat Kabir (1398-1494) The second line of Kabir's hymn almost coincides with the wrongly attributed line to Guru Nanak by Swami Dayanand.

*Maala lakkar, Thakur pathhar,
teerath sagrey paani
Rama Krishna maeray dekhey,
chaaron ved kohani
Kankar pathhar jor kay, masjid
layee banaaeye
Wa charh mulla baang daye,
ka behro hheye Khuda ?*

Rosary is wood (*rudrakhsh*),
Thakur (*saaligram*) is stone
Rama Krishna I have seen
dying, all the four Vedas
are a tale
Mixing balast and boulder, a
mosque hath been raised
Going up the roof mullah
calls the azaan, batb God
turned deaf ?

Gurbaani correctly reads:—
*Saadh ki mehma baid na
jaaneh*
(Sukhmani Pauri 1-8)

*Nanak brahmagyani aap pra-
meshwar*
ib. 8.6.

*Ved parhat Brahma marey
chaaron ved kahaani'*
Has nowhere its trace in the
entire text of the Holy
Guru Granth, not to say
making any part of the
Sukhmani.

It immediately struck to me
that instead of correct quoting
what he made subjected of his
criticism, he thrust some irrelevant
hymn, which even Bhakat Kabir
never uttered, mischievously put
into the mouth of that divine
personality. Guru Nanak or Guru
Arjan who never uttered an
Untruth during the entire lives
and never hurt any man but
suffered themselves untold sufferings
from the despotic rulers of the
time for the sake of upholding
the Hindu cardinal vredal tenets.

When the learned Swami
could criticise in the false pride
of Sanskrit excellence on the word
Nairbho how he overlooked to
mark on *Baid* wrongly written by
Guru Nanak in place of *Ved*.
Pauri placement also is actually
8-1 and not 8-6.

It immediately struck to me
that instead of reading what the
Sukhmani contained, being illiterate
in Gurmukhi, script in
which the Sikh Scripture is
couched, believing it be true he
put it into his Gospel.

Heartiest Gurpurab Greetings From :

Resham Singh & Company Pvt. Ltd.

Government Transport Contractors

SPECIALISTS IN :

Handling Heavy & Over Dimensioned Consignment

Registered Office :

5, P. D'MELLO ROAD, BOMBAY-400 009

Telex : Bombay-001-3331 RSCO-IN

Phone : 861831/32, 862041/42

Delhi Office :

M/3, Kanchanjunga,
Barakhamba Road, New Delhi
Telephone : 3313894, 3315272,

Madras Office :

43, General Patters Road,
Madras-600 002
Telephone : 88977



BIRLA CEMENT WORKS, CHITTORGARH

(Prop. Birla Jute & Industries Ltd.)

TELEGRAM : CEMENT

PHONE : 66 & 67

As I knew that it was a totally wrong ascription to *Gurbaani*, I wrote to Dr. Mulkraj Anand and Sardar Jaffary in Bombay to ascertain the origin of Sant Kabir's above hymn. Though Sardar Jaffary did not respond, the learned Dr. Anand while appreciating my effort to remove misunderstanding in the interest of the promotion of communal harmony, desired to know the page of their publication in his letter dated 11th, February, 1987 but further correspondence was closed.

Meanwhile I searched through 'Bijak' Sant Kahir's poetic Brijbhasha composition and Gospel of Kabir Panth with some more writings of Bhakat Kabir but I did not find the misquoted hymn anywhere.

In the light of the ancient Vedic teachings Swami Dayanand was a great votary of Brahmacharya, strict preservation of Sexual Chastity and thus exhorted that if the children reach the third grade of unbroken brahmacharya and become learned they would live to the age of 400 years. It confounds one's intelligence, when he ridiculed Guru Nanak to have been dead, how he an undisputed unbroken brahmachari fell to the axe of death at just 58 years, not crossing even the seventh part of the 400 years.

This did not end with Swamiji's writings in his Gospel but his zealous followers—Arya Smaj preachers and biographers kept up vilification of the Sikhs, their Gurus and Sikhism even as late as the year 1950. I am appending a picture where Prince Bikrama Singh, a Sikh scion of the erstwhile princely state of Kapurthala has been depicted as Mona—without hair and beard by Swami's reputed biographer Pandit Ghasiram M.A., LLB., in his Hindi *Swami Dayanand Saraswati Ka Jiwan Charit* page 67 published in Ajmer in the year 2007 Bk. The learned author failed to realise that his black deed affects those Sikh princes and jagirdars who in their honest sponsored Swami Dayanands, comfortably provided tour of Punjab from March 1877 to July 1878—16 months) to spread his disincisively divisive mission. The author to glorify Swamiji's prudulous prowess of brahmacharya portrays the event as under :

"One day Sardar Bikrama Singh asked Swami Dayanand that he had heard that with brahmacharya a man develops a great physical strength. Swamiji affirmed this adding, Even the Shastras corroborate this fact. "Sardar Sahib said, "Shastric statements are hard to prove." You are also a brahmachari yet so much strength is not visible in you."

Maharaj kept silent then but some days later as Sardar Sahib was going out in his two-horse-driven coach-buggy—Swami Dayanand unnoticed caught hold of one rare wheel of the buggy with one hand. The driver signed the horses to move but they remained immobile. The driver thereupon applied his whip to spur the horses. The horses tried their full to pull the coach but the horses—*tas sey mass na ho sakey*: the coach did not budge an inch. Sardar Sahib and the driver thereupon turned round towards the back to look for the cause of the immobility of the coach. They noticed Swami Dayanand gripping a jolly mood, exhibiting his egoistic smile uttered, "I have given proof of my brahmacharya's strength."

Feeling it enough, though there are many more unfortunate events in the small history of the Aryasmaj, founded by Swami Dayanand of about just one hundred years where Aryasmaj zealots have kept up their sinister activists to vilify the Sikhs, their Gurus and their faith available in the history and contemporary press publications like Civil and Military Gazette Lahore, November and December, 1888, *Akhbar-e-Aam, Lahore*, the *Aastab-e-Punjab, Sahare*, the *Koh-e-Nur, Lahore* for September to December, 1888, *Sadhu Dayanand Tey Mera Sambadh* by Gyani Ditt Singh, *Aayamaal Arya* (Urdu)-1890-Lahore and many more, I am avoiding to add.

The prime promoters of hatered after Swamiji's death were Pandit (actually Khatri) Guru Datt M.A. and Pundit Lekh Ram. The former in his acusive and fiery speech during Aryasmaj's annual functions on 24 and 26, November, 1888 A.D. Lahore, with his total gullet force said, "Guru Gobind Singh was not even the 100th part of our Mahrishi Dayanand Saraswati. The Sikhs have Dharma but their Gurus had no vidya (learning)".

I close my essay with my earnest appeal at my force, in the interest of Hindu-Sikh communal harmony and amity, to the majority ruling force to let the Sikhs live as equal citizen of our mother land Bharat (Hindustan) as the Sikhs are the truthful children of Bharatmaata born of her sacred soil and not replant after deplantation from some outside soils like Hindus, Muslims, Christians and Parsis at some historical periods. Her history shows to her faithful and impartial readers that the Sikhs have served their motherland putting comparatively in more sacrifices for the freedom of from alien hegemony and as further promotional activities in all walks of life.

OUR SUBSCRIPTION RATES

INDIA : Yearly Subscription : Rs 80/-
Life Membership : Rs 1200/-

Country	By Sea Mail	By Air Mail
U.S.A	U.S. \$ 35	U.S. \$ 65
Canada	Canadian \$ 50	Canadian \$ 90
U.K & all other countries in Europe	£ 25	£ 37
East African Countries	Shillings 600	Shillings 1100
Singapore	S \$ 65	S \$ 125
Malaysia	M \$ 80	M \$ 150
Thailand	Bahths 800	Bahths 1500

The subscription may be remitted through draft or M.O. to : The Circulation Manager, THE "SPOKESMAN WEEKLY" 6-7, Northend Complex, R.K. Ashram Marg, New Delhi-110001.

Now at Dadar
a centrally air conditioned
4 Star Hotel with

- Tastefully decorated rooms
- Exclusive Theme Suites
- 24 hours room service
- Banquet & Conference facilities
- EPABX Direct international dialling
- Secretarial, Fax & telex services
- Speciality Chinese Restaurant
- 24 Hour Coffee Shop

Hotel Midtown Pritam
Pritam Estates,
Dadar, Bombay 400 014
Tel. 430 0040.
Telex 011 76857 PRITAM